

ROUGH

[REDACTED]
Must Remain in
Transcription Room

M1923

Lunch/Coffee/Lunch

Saturday, Sunday

September 12-13, 1970

Barn

SATURDAY LUNCH

MR. NYLAND: (It's your watch,) If I come late, then those who eat here and waiting for me, also they're late, so then I have to ask: have you had enough? And then I can talk. How I love to explain silences, huh? Because my mind likes to talk about **thoughts, thoughts**, of different people, of what takes place in their mind, if I can find out what actually links up together, how one comes to a conclusion. And of course one takes an example with one's own mind: how many thoughts are there at any one time, or what is it that takes places when something new comes as an impression, and immediately you have to change your thoughts process. What happens to the old one? Is it pushed in the background and can it come up again? And does it come up after you finish again with another thought? And how many thoughts are there, at the same time, in the mind? Because it seems as if the mind is quick enough to adjust itself to anything that might happen right at that moment, then there is the thought corresponding to the impression. And every once in a while it is like a circus. It goes around in your mind, and then one thought and another ~~thought~~ and another thought. And you keep them all together; and it makes it sometimes extremely heavy.

How can one purge one's mind? Because it is not necessary to

have them all there at the same time. They should be available when you want them, and they have to be very quick and the mind has to be flexible. ~~But~~ it only should be one particular thought to which then one could give all the attention; and then when that is finished, or at least can be left, another thought should come. But of course it doesn't happen that way. One becomes confused and it is very often chaotic. Then one starts to think about one's thoughts. And thinking ^{for instance} now/about , here we are again on a Saturday, And I want to say something because I believe that in the middle of the afternoon, or in ~~the~~ middle of the day and for the afternoon a little reminder about Work is useful. If I leave it for the whole day, then I have to depend on what we talk about at coffee, and then the day is gone. This afternoon is still ahead of us.

Do you want to be reminded? Is there something that really is of use? And then, when I think, what will I say; also who will sit next to me and what for? And what happens then in thinking about this and that and the other during the morning , with me, with the different things that I've intended to do, and all of a sudden I cannot do them. Something else happens and that has to have preference or attention. All kind of things crowd in and crowd out; they go away , they come back. How can one learn how to regulate?

Would it be possible in a conscious mind to have one thought after the other, and let those who will come next simply wait in a waiting room, and call them in, like in a doctor's office: when one patient leaves, then the other can come. Would it be useful or is it right to have associations? Associations for ordinary life. Can one crowd the thoughts out by means of one thought only? Can one, in connecting the three centers, eliminate the level of ordinary thoughts to as low as possible, and still give attention to them? How much value do they need? Those are all kind of questions/^{of course} that one sits and thinks about.

Here we are. Here is Ross coming from Seattle. His impressions, comparing it: how are we? Have we grown? Has he grown? Does he look at us differently? Do we see him in a different way? What is in an impression? What will he get out of this little stay? How long has he been in Work, in contact? Some people stay a couple of weeks, some people celebrate that they have been here for a year. Like Margot - yesterday a year ago, she came. There is a year of her life, spending it here at the Barn. Again one asks: for what purpose? What was it that she got from it? How much of her life has developed in a certain way, more concentratedly, perhaps a little larger than ~~may~~ originally may have been the case. New impressions digested. What is the level of her being after one year, when she looks back, because it has now to do with Barn life. It is different from a birthday because that is ordinary life. What are the developments?

What is it ^{when} all of a sudden I hear ~~that~~ ^{little} one of the/kittens has died? What goes on in my mind? Life in an animal, a little one, very small. Also called by God to join in heaven, to be there as life. What is it in such a kitten? All of a sudden one sees it; it's cold. It is stiff, doesn't move. Such realizations; one sees this - one moment alive, the next moment no more. Dead, we say. What is deadness? Can we separate life? Can we see the form as we must see the form when we are constantly in touch with Work and the Barn? And our life continues over a year, in a couple of weeks: new impressions, life goes with us, keeps on developing. What develops? The question of freedom of this life from this form. How far is this freedom, this process? What can we say that we are more free from, instead of waiting for death?

Things are serious sometimes and you just cannot brush them away. You have to take them. You have to digest them. You have to take them in. You have to give them value. You have to be satisfied that when you then put the thought away, and it only is a little memory, and not to

be touched anymore than only on very special occasions, perhaps, that you are reminded: have you given the thought enough value because it came to you, so it has to have attention. Who is the judge, how much attention, how much feeling, how much conscience goes into the attention of a thought? What is our life totally worth? We walk. We assume we get up in the morning when we fall asleep. How do you know? And what is it that can take place and you don't want to think about? And you Work. Who knows where you will be in another hour. And it's not a question of becoming morose. Can one actually live moment by moment? Can one remember? Can one have an accent within oneself which does not change, around which the thoughts and impressions can take place, and they can play with each other if they wish. But one thing, fundamental, I say my self. What is it - that self? My life, but it is that life in that what I am. And it is that part of life I claim. Essentially always as life, in form always with me. I claim it and I become responsible. And for the use, for the use of my life, do I pay? Is life, as it were, rented out to me? Is life coming from God as the landlord? With this house I occupy, for which I pay rent, and I promised to maintain it. And I live in it and let life live in it, and God trusts me that I will return this life, that it will come back, that during the time that I am proprietor and fulfill whatever may be needed, that I then will return it again to Him, and say: this life, having been invested in me, has yielded ten talents because You gave me ten. Does this life yield a result? What is it of us that we want this life to produce? What is the reason for being on Earth? Why do we want to have an answer to the question^{of} what is one's aim? What is the reason for one's existence? For that matter, what is the reason of the Barn existing, and also what is the reason when you drink armagnac and you pronounce very slowly the name of Gurdjieff within your heart?

Have a good afternoon.

So, Peter, will we play a little music?

SUNDAY LUNCH

MR. NYLAND: I've noticed , WITH A little strange feeling, that people already get up from the table when they are through with their meal. So, everybody who is there now, please sit in your place. I'll explain to you why. (Shuffling noises.)

Now, it's quite possible you do that because you may not be able to hear. If that's the case then you can tell me, but when I see people already from right near in my neighborhood go and sit there, I don't think that is the reason. The reason is that you, perhaps, anticipate that I will play a little bit, and perhaps then the acoustics is easier on the side of the building. In itself that I can understand. But then I would like you to understand what is a meal. It's a gathering together with people while they eat. And the advantage is that you sit together and perhaps opposite, or next to each other, that you like it or sometimes maybe not like it, and you eat a meal - together. You take in food of an ordinary kind, at the same time when someone else is doing the same thing, and you take in food to digest, and you would like to have a relationship because of the meal, together; and the meal is not over until we have drunk the armagnac. That is the end of the meal. With the meal we also include what I talk; sometimes the music belongs to it, but that can be kept separate. And also when it happens that Peter plays, it also can be considered separate from the meal itself. When I say certain things, it belongs also to the meal as a whole. I don't sit here and do as if it is an ordinary meeting where you sit all over the place, Simply because you would liketo have a nice little resting back or so, whatever; I do not know really why you do it. I don't even know why it has slipped in, than only perhaps one person did it and then by imitation

someone else is going to do it. Don't do it. A meal is for us. That is why we have to pay attention to it. Sometimes, you know, the cook may not like it when you really don't pay enough reverence to the meal. It will encourage the cook and all the people in the kitchen to pay attention to their meal as they prepare it. Today I must say it was not so good, and there may be reasons for it which I don't know. It was not cooked enough. Something has happened. It was also announced too late, partly because the clock was a little slow, I think. It is not right. If more people are needed for the kitchen, then you have to ask. If I don't talk loud enough, you have to tell me. When I want to say certain things, of course I would like you to hear it and I would like everybody to hear it.

Also the question of seating arrangement. Do you select a place because that's where you want to sit? Do you select it because you think you're entitled to sit there? Do you have to sit because you are late? And of course all such things can happen. When you are engaged, let's say, particularly in mixing cement or when the gong is not loud enough and we don't hear ~~enough~~ it, or that you come from a distance and your watch may be off. Those are things of course that can happen, but do you ever think of it?

I'm sorry about last evening. Yesterday was a very difficult day for me. And when, close to the coffee time, the second little pussycat died and I had to bury it, it was too much for me. Because I was confronted of course with death and it's extremely difficult when one is sensitive, then to go over into something else which has to do with life and aliveness. And although I could explain it to you and I could start on a note of that kind of recognition that life departed in some way or other, as I indicated a little bit already yesterday at lunch, it was not right and perhaps I would have been considered in my own eyes a little too hypocritical. So it was better I left you alone.

Today also, it's not easy. There is a third one, I would say, practically dying. I do not know why these things happen, why we should have that kind of experience. And perhaps we don't know such laws, and maybe it is exactly that kind of a law that one has to accept, exactly because one does not know. Because if you don't know a thing and you are interested, you will go and walk around it, You will look at it from all different angles because you would like to know. And it is hidden for you. And maybe that will lead to a certain development on the part of yourself of openness to all kind of things, including the things you don't understand. Because if you would understand it immediately, and you would then have a word for that and describe it, I don't think it would affect you. It would be in your brain. It would be there as a knowledge. It would not become an experience.

When one is in front of certain events which simply are outside of your ordinary brain, ^(and) you cannot see them or understand, ^(or) place them. ^(and?) You do not see relations. You do not know why. You don't know ^(and?) what? particularly when one has to face death, in some form or other, Of course animals are animals; they're not human beings. But sensitivity is still sensitivity. And one feels in a certain way regarding the different gradations of forms of life, but the principle as essence always remains the same. And one must keep on realizing that, when life is in any kind of a form, one stands in front of it and must realize that is life. What you wish to do with it, if it's in a flower and you cut it off and put it in a vase, also that would be your responsibility. And you have a right to do that because a man is three-centered and an animal is lower in the scale, and a plant is still lower. And for that reason, man can take a responsibility and even establish a law for himself, in which he considers life. But man is also lower than the next level. And when laws are made there, regarding life, one may not always understand why.

What is Work really? It is the constant desire to find out what one is, that even if you leave the little difficulties of impartiality and simultaneity out, the period - I call it gestation - is a long one. It is like waking up out of a sleep and turning around in your bed, and not really opening your eyes at all. And, you might say, lightly sleeping and perhaps even dreaming. I've talked about a twilight period between the Sun, not visible, and the Sun becoming totally visible, although not as yet in the zenith of the place where one is. Twilight, for a person on Earth, is always the same for that place. If he wants to change the duration of his twilight, he has to go to another place on Earth. If I have a twilight in the process of waking up, if I want to investigate what it is gradually to become conscious, so that I then will see more and more facts about myself, I will have to move ~~also~~ and consider the different positions of my body, the different possibilities of attaching myself to ~~diff~~ certain parts of the body. I have to learn how to sense parts and totality of my body in order to experience different forms of twilight. I have to put myself in different kind of conditions to see what will come out as a result of not knowing how to behave, and not knowing the law. Then I find out what I am, and I call this simply, ^{and} aliveness to the rest of the world, aliveness to the surrounding, /aliveness to that what takes place within myself. Don't ever worry about the accumulation of more facts, even if you think that they should be facts of an absolute kind, don't worry ~~■~~ when they are not as yet absolute. It will take a ~~■~~ long time before they will, even when the sun comes above the horizon, there are still many hours before it is twelve o'clock. And it is all that kind of a process that will take place for a man when he starts to grow. And even when the moment of 'I' being born, when it is small, it will reach maturity after quite some time, maybe many lifetimes. Don't worry about the increasing of your world around you and of yourself. Keep your eyes and your hands and your ~~brain~~

brain open. Take in what you can even when you don't understand why, even if the misunderstanding on the part of yourself prevents you from using the knowledge ~~that~~ you have in a certain direction. Maybe your adjustment is a little intellectual. You cannot use that energy right away to become emotional, even if you feel that it is necessary, it is necessary for you to be much more all-around, it might take you ~~quite~~ some time. But keep ~~on~~ going with Work. Keep on accumulating facts. Also unconscious facts. Put yourself constantly in different surroundings, unusual, to break certain habits ~~and~~ ^{and} patterns of thought, certain ways you are, lying in bed, and then you turn around in order to give yourself a little ^{bit} more comfort, at the same time not ~~opening~~ your eyes as yet, and still being alive. Knowing in your dreams that certain things perhaps if you can could be avoided by having previous to your dreams certain solutions to your thoughts so that that ~~your~~ could become a guide for a dream, and particularly a dream as I say in twilight, just at the point where you have rested enough, where you are ready for the day, but you do not know as yet that you ought to get up. The process of Work is very much connected with that. One has an idea that certain things are there. Sometimes one has an idea that one ought to Work. Sometimes there are many things you're interested in, including a little bit of Gurdjieff. You don't know as yet where you want to go but you realize for yourself that something has to be done sometime, and perhaps it might be Gurdjieff, but the other things also are attractive, including a variety of ordinary, unconscious activities. Go to it and go on with it. Keep on, Don't sit still. Just let it penetrate. Be open in all three centers and try every once in a while to express it in a different kind of a way if you can. If energy reaches the level of your being, it will be possible to use that energy in the direction of any center for expression. But you have to learn how to change and convert energies for different purposes. That's really what I want to say, because this afternoon you will gain a great deal from experiences of yourself. If you like, if you please, after I've played, will you not touch

anything in particular regarding cleaning up. Will you not go back immediately to your job? Will you take off fifteen minutes? And do what you wish. And come to yourself if you can, and see if, perhaps during that time, twilight can stop and the sun might come above the horizon. There are possibilities of shortening the twilight. I would say that is an art, and I hope you will be able to learn it. To that kind of life.

Sunday Coffee (?)

So Maybe I ~~cheat~~^{am} you now a little bit with not being here last night we're using the same cassette. So twelve minutes left on this side and then the other so you don't get your full value. Either I'll have to talk very condensedly or very fast. Or maybe I don't want to say very much and then it's allright. A few things. The principle of Barn Activities; it's not entirely understood. The activities are not for craftsmanship. They are not for hobbies. They are quite definitely to find a place in the world. To make things and to sell them. To make good things ^{honest} and ~~to sell them~~ ~~honest~~ at a reasonable price. I don't want any of this kind of so-called business to be interfered with ~~by~~ with those people who like to do a little bit of ~~this~~ and this and that and so forth as a hobby. If they can prove that they can make certain things which I hope can sell, and for ~~which~~ ^{which} the Railroad Store will offer at least one outlet, it is quite correct. In the beginning when we moved the pottery, I said to Jerry he is there, in charge and it is his. Meaning by that, I want Jerry to get on his feet first with Arlene in the business in which they are engaged. And that that when it once is running sufficiently, one can allow other people to come in perhaps occupy a little space and sometimes interfere. It won't matter that much when it is once running. So obviously it was a temporary arrangement. But since there was no time limit set, we still have to consider when is that time up and when can Jerry afford to have other people there. In my opinion it is not the time as yet. It does not mean that every once in a while a few people perhaps can be there, but it's not going to be common practice,

Because for the learning, for those who want to do something in pottery and so forth, we have the Amity studio. That is to be used. The kiln has to be used by whatever is made until we have a kiln up at the Village. Again it is Jerry's responsibility to see that that kiln is set up for his purpose and for purposes of industry, that is activities as I've now defined them. This is a principle. You have to understand that quite well because it applies also to those people ~~who~~ let's say who want to do weaving, if they want to weave, really, seriously, honestly, making products we can sell, it is quite right. And for that, I say, there is perhaps some money that can be used as investment. But it is not a question of doing a little bit here and there every once in while because it looks nice if I only could weave a little, etc. etc. . That I'm not interested in, but if you are you can go ahead, we even will furnish the place you can do it, but it goes at your cost That is, the expenses involved in that will have to be paid by those who want to pursue that kind of a hobby. The same is true with woodworking. Every once in a while these kind of things do come up and there is a little clash in principle. Don't think that I will deviate from this. The toy arrangement downstairs is also subject to exactly the same thing. We're interested in making things as it were for the trade. We don't want to make them just for a little exhibition. We want from an activity a constant income. And we just put the things right where they now belong. As I've said several times, the mainstay of this kind of ^{an} affair will rest with the activities. So that it can become independent on gifts. So that such people who, as a good, certain time want to give and then after a little while don't want to give anymore, that work is not going to be dependent on it. In that way one understands that when one works together, that there is a great field for these kind of activities. And it has to be very clear that whoever is here at the present time profiting from the Barn and all the different things we do do, the dexterities perhaps you learn and the contacts you happen to make, even if you are

all by yourself with your own trade, when you are a member of this Group you are subject to the rules of maintenance, and helping to maintain, and that means ten percent of your gross income. So don't let's have any false ideas about that. People who honestly want to Work and join the Barn, and want to belong, I don't care if they are one or ten thousand people. They have a kind of a business which is stimulated simply by being here and in that sense they belong. And if you don't feel that then really, in my opinion of course you don't belong. Either it is yes inside the church and you pay your tithe, or you're outside the church and perhaps in the cemetery. So that there is no misunderstanding about these kind of ordinary, common place, very simple common sense ideas which have to do with ordinary life and the world as we know it in which we have to perform certain functions in order to keep alive and to use your talents to the best of your knowledge. It's a very simple kind of a thing and I don't want you to misunderstand it, and I don't want to have any idea that spiritual values are going to take the place of that in which we are now engaged. We have still a hell of a lot of unconscious work to do. That's all, so far, because that little thing runs and now we can devote all our time to something else.

TURN TAPE

I think of course in a general way we understand it quite well. And for some of you it is not, it's not new, and there is really no argument. That I every once in a while talk about it simply means that I want, I would not like anyone of us to forget it. It belongs to Work as a whole, if we want to maintain ourselves, if we want to keep on creating conditions. Even if after November we don't have regular lectures and meetings, not in any particular way does that mean that I won't talk every once in a while. I only want to get out this pressure of having and the habit which we have formed. I want to see different things and the next year is going to be in that way different. But Work will

remain, without any doubt, paramount, and the emphasis probably will be more on possible spiritual development than on that what we want to do this year which was contact with the outside world. You will have to learn gradually where to place your spiritual values. You have to see that life as it is, unconsciously, gradually will loose its particular fund(?), or your interest. I think you have to realize that; that unless you can maintain your life even in an unconscious direction, ^{by} the introduction of newness every once in a while, you will get terribly bored by living. Unless you can understand that for yourself you wish to grow, and that in your own development you will have a chance to develop something within yourself which then can feed you, I'm afraid that if you don't that after some time and maybe some years, and who knows when, when all the different things have been more or less fulfilled for you, and that you have tasted of everything practically that's possible in an unconscious state, and that you have traveled enough and that you have had enough friends, and that you have made enough money and that you ~~are~~ let's say, almost ready to retire when you are forty, it's exactly at that time that spiritual life begins. Because at forty your unconscious existence becomes very, very ordinary. And this is in general true. It does not mean that a person cannot continue to have real life within him even if he gets to be around eighty. But in general it does not happen. And in general, if you see the possibility for that, you have to take steps, already early, in your life to see that you maintain your wish for living. What will happen? You will change. Your friends you have had are not changing in that way. Particularly your family will not change. In ordinary life there is already a similar kind of a problem when children grow up and they are no longer understood by their father and mother, because they then belong to the old school or the last generation and they can't keep up with youth. And youth every once in a while feels that, that they cannot talk the language anymore of their father or mother because that I ^{have} heard already hundred thousand times.

And they are on their own and of course the assumption is that they are the only ones who know. And to expect that the father and mother keep pace with the development of their children of course is a little idiotic, because they have their own life to live and their life after forty is going to be based on what they have acquired before. But when a person is twenty or twenty-five, he has his whole life ahead of him, and there is in ordinary unconscious states of course a certain time when one does not wish to be understood by one's father and mother. At most, instead of remaining a child, one can become a friend. But then if there is further development of youth into further maturity, then of course they will leave their father and mother behind, and they have to make their own world and they will have to live it. And although they can be grateful for whatever their family has given them, it does not mean that they can look for an understanding. This is one thing of course that does take place in an unconscious way of living on earth, everywhere. When a person becomes interested in work, it is still much more difficult. And of course immediately there is also a solution. The difficulty is that because of your interest in objectivity, if we want to call it that way, an interest of self study, an interest in the accumulation of facts about yourself, more and more as I said at lunch becoming objective, more absolute and more truthful, and more impartial. It simply means that process that takes place in your own development is quite different from the normal reactions to which in an unconscious state one remains subject. In an unconscious state one can by extrapolation more or less predict what is going to happen. There is a curve that goes up. It starts at the minimum, at the point where one starts either to live or when one is born. It goes up to a certain height which we call optimum. I say it's around thirty-five or forty. And then from the optimum it goes down to its maximum, the maximum is the end of one's life. And measured on a time scale if you go from left to right, that what is on a horizontal line between the left and the right side is the number of years you have lived.

And the optimum occurs as I say about forty. After that, interest and different acquisitions of certain knowledge and including the wish really to get it over with when it comes towards the end; that's when I've seen everything and tasted everything one wants ~~and~~ and that there is no further interest, belongs to the curve as it goes down, from the optimum down to the maximum end, then when life ends it is probably quite alright for most cases, in most cases. What happens with one when one wishes to Work? One reaches also an optimum. It is the state in which one starts to become quite aware, more or~~re~~ less in the sense we mean it, that is the familiarity of one's own aliveness and the fact of acknowledgement that one has certain abilities and talents. And at that point of optimum which is the highest point one reaches in the development in an unconscious direction, something else is born in a man which then wishes this line not to reach a maximum in the usual way, but he hopes that he can maintain it horizontally with his time length, that is with the line indicating the progress of his time in years. So ^{and} that is becom~~es~~ parallel to that ^{also} if he wants to continue to Work, that the line will go up. And it is really this particular interest in changing the curvature of that line to go up when a person becomes interested in the development of certain things which are not subject to the law of Earth. Because you must understand that if your Kes~~id~~an^{id} Body could develop, it is not subject to the law of gravity. And then there is a possibility of ~~the~~ a development of a soul as an intellectual body which is not even subject to the laws of the planets. And this is what one~~x~~ means when one says, 'I want to go up and up, from one level to another, until finally I reach a point of no return. But a point of no return psychologically expressed' means that I've reached omnipresence. And it is this realization of the curve going up, that then, in some way or other, this curve returns to its origin describing a circle. And returning to the origin but above there where the origin was at what level, this time as a spiral, starting again on a new cycle for oneself, and this time with a smaller circumference. That is why one wants to have this curve go up first free from the line which runs

down to the maximum because that kind of curvature is too soon and it is not within the limitations of a man when he is alive on earth, that he actually can develop sufficiently during that period. The Kesdjanaan Body and the Soul Body belongs to the curve which goes up. And in returning to the point of origin, but being above it, something is described in the totality of the functioning of a man. And it is this reducing the circumference which will give finally a spiral progress for, for a man, as life living and taking on different kinds of forms dependent of the different levels which he will reach. When I talked today about that twilight, I hope you understand these little pictures and you have them in your mind, that you actually can see what is it that I mean by it and that then you perhaps can visualize what is naturally understood by twilight. Because much of the time such little symbols which belong to ordinary, natural life, can have in principle the same representation for psychological and higher values in the development of a man. One talks about earth, and the sun coming up, and that what was is zenith is a line which is vertical up to infinity or into the heavens, straight up, perpendicular to the surface where one is. Extending the surface where one is, where it reaches the sky, there is the horizon. This is individual for each person. It's not the same. It is always different for each man. And in order to be able to understand each other in ordinary life in a natural way, one started to study certain things which are more independent on that what has taken place with man when he dies. And as a result one has taken the sun in its rotation seemingly around the earth and gradually discovering that it is the earth which goes around the sun, in a certain philosophy velocity which is enduring and always the same as velocity. It would mean that a man, if he could understand that would then become more durable and enduring, and not temporary. For that reason, one started to look at the sun in rotation around the earth, and we'll stay simply to that particular kind of example although it is just the other way. But it's the way it looks to us. But there had to be a certain more steadiness, and because of this the sun, noticing that the sun describes a certain

spiral going up to the Northern Hemisphere and going also to the Southern and returning that in the terminal (?) in the time of a year it would perscribe and be back again in the same place as a year ago more or less. From that came the concept of ~~the~~ an equator and the concept of a North Pole and a South Pole, being then a rotation point which was steadier than one's own zenith and the opposite point being the nadir, because that changed for all people. But this, as North Pole and South Pole became uniform for mankind. And the sun describing then again a certain plane which is called the equator was halfway between the North and the South Pole, and extending if it happened that one would be in the center, ~~that~~ one would look then where the sun would be as if touching the horizon so that the poles between North and South were at an angle regarding that what is the line of zenith and nadir. And it depended then on the place where one was on earth what kind of angle it would be and the number of degrees that that particular pole line(?) was away from an horizontal plane indicated what they call the latitude of the place where one happened to be on earth. So that when this is tilted and the North Pole points in the direction where we are 44 degrees above the point of the horizon and the horizon indicating as horizon north, east west and south, that then above the north point measuring out 44 degrees there would be the North Pole. And it would go through the center on one's existence as it were, and reach then the South Pole at the other end, and ? then the other part would be above the equator going towards the North Pole and the other would be the Southern Hemisphere. Now it happens that that particular North Pole in regard to the sun remains the same although on a cosmic scale it doesn't. It is enough for our purposes to assume that the sun stays, always in relation to the North and the South Pole in a certain way, describing a path which is not the equator. Only twice a year it runs on the equator. When it goes to be summer, it goes up to the North. It is on the Equator at Aries and again returns to the equator at Libra. When it is sun-, the sun is going into the summer it goes to the

Northern Hemisphere and reaches at twenty-one degrees a certain ^{what is called a} small circle parallel to the equator. And that of course is Cancer. If it goes the other way in midwinter it reaches Capricorn. Now the sun in proceeding that way and over a years time returning again to the same place always will set and come up at a certain place of the horizon. And dependent now on where the pole is for a person on Earth, on that depends the length of the twilight. The twilight comes when the sun is eighteen degrees below the horizon. When the Earth of the Sun as an equator and North and South Pole is tilted regarding the horizon itself then when the sun comes up as it were at an angle making that with whatever the plane of the horizon indicates it takes a little while before it reaches the point where it becomes visible above the horizon. That period is twilight. If you can now imagine that gradually the North Pole becomes the zenith of one's horizon, it then starts to make the equator the equivalent of the horizon circle. And then it means that whenever the sun is above the equator, it would be above the horizon. And for six months in the year it would be that situation if one lived on the North Pole. Now turn it back until ninety degrees have been transversed by the North Pole and it is now let's say in the horizon at the point, call it, I think it is easier if we assume it, at the North point, the North, the direction of the North. That is the North Pole is now on the horizon its self. That what is the path of the sun is perpendicular to the plane. And that what is then twilight is only the sun moving a little bit to the right and a little bit to the left. And during the whole year the sun is practically in the zenith of the person where he lives. And this happens to be at the tropics. Now you can understand that if one moves from the pole to the tropics, that the period of the twilight being at the pole six months is reduced at the tropics by being perpendicular to the horizon level (?) the shortest possible time that the sun is invisible and becomes visible. And that in that particular progress the time of twilight is much shorter because the sun comes up perpendicular to the horizon. This is what I meant, that because of changes of a person regarding his own place on his own Earth, I called it at lunch sensing of himself, can change the period of his twilight

And because of this living then as it were for some time at the North Pole he has a chance for six months being in light, but for another six months being in dark. Whereas at the tropics he has a chance to be in light constantly and also because of the Sun striking the Earth perpendicularly living constantly in heat. These are the two different Poles as it were, opposites for a man. Sometimes he can have stretches of being constantly in light and he pays for it by being constantly in the darkness. When he is in the tropics he has an intensity of a wish but he wears out because he cannot stand the constancy of that wish, as it were, devouring him. When a man starts to grow, being at a certain latitude on Earth, he may have his periods of darkness and lightness. When it is summer the path of the sun is almost twice as long as the path when the sun is not visible. When in winter the sun above the horizon for a person living in a winter climate not at the Pole, that period is about half of what the sun is when it disappears below the horizon and when it is dark. I'm now talking as if I hope that you can visualize all this. If there were a blackboard I would draw it for you. It only is so tremendously interesting to see what happens when one wishes to Work in accordance with the rules of the game. If you allow it in accordance with what takes place in a natural way and in accordance with the laws of Nature you have your chance of really Working a t times but becoming dependent on the conditions where you live and the place where you are. And that many times will determine your intensity and it will also determine your ^{particular} ability to Work or not. This is the situation for a person who believes in his types, who believes in his own zodiac, who believes ^{that} he is subject to the laws of astrology when he Works. And it is this of course that is indicated, you might say the planets indicate it by the zodiac signs, will give a chance to see what happens at the sun when they are in the planets. But for a man, being familiar sufficiently with the condition of the Earth and the effect of the planets on him the same way as the different planets affect him astrologically, has an aim to become free from the Earth, going through the planets to the sun. And not wishing then to be any longer subject to the dark and light, wants for himself the sun to exist constantly. This changes of course astrological charts to a heliocentric one, but it

changes also a man who is unconscious into a conscious man. And because of his wish for consciousness and the conscience is simply the placing of the planets in the right relationship to the sun, as consciousness is the placing of the Earth in relation to the sun. That then a man, wishing to Work on himself changes his own astrological horoscope. And he makes the sun a center. The sun is of course the representation of one's consciousness. And for that reason the more you will Work and make attempts, in the accumulation of facts which are more truthful, the more you will build for yourself a certain consciousness and representing it by the beginning of 'I', wanting it to become full-grown, will take over the management of your world. And for that reason it is interesting to see which direction then do you wish to go, towards the North Pole, or towards the tropics, or somewhere inbetween, subtropical. That is the place where a man in accordance with his type has to find what kind of work he can do and in what way he can change himself in accordance with the laws of his own nature. This in itself of course becomes a little bit of a study. What are the best times for me to Work? Because if I set out with an idea that I want to Work, I will want to find out where can I really reach the best results with the least amount of expenditure of energy. And for that reason one says so often, 'change your conditions. See what you can do in a variety of different kinds of worlds, by adding to your present world that what you have not as yet experienced.' And the whole process of the experimental period, which we indicate simply by me in the scale of the intellectual body, is devoted to the creation of certain places, conditions, people, meeting them, creation of conditions in which you then can behave in accordance with your type, but in an enlarged world for yourself has become as yet not familiar enough with it, that it is still in the experimental stage to find out what is really required of you to become a man in its potential. You understand this experimental period does not make a man conscious, not sufficiently permanent. It only means that I enlarge and I wish to engage the possibilities of contact with the world, as the world is, and I make the adjustments. That is why it is so wrong if one, ^{that} being in contact (for a little while) with Work, and in contact with different people ^{who have} and perhaps different ^{kind of} view-points

and also of course different ways of interpreting certain things, because he who knows the truth, and when one has of course manifestations which belong to the formulations of oneself, in ~~extrating~~ expressing ideas in a certain way, that the continuation of such contact is extremely useful. Even if it does not mean that it is nice and happy and lovely for myself, it gives me an opportunity to see ~~for myself~~ what is my reaction in a certain world which otherwise I wouldn't create. And it need not go as far as the creation of such conditions in which I suffer. All it is is to try to continue to talk together. Try to continue to find out in research what is needed, so that I know a little bit ^{of} ~~about~~ how someone else is thinking and I ^{put next} ~~send him~~ to him(?) my thoughts and we compare it and we don't get angry, because he is he, I am I. But I want to know for sure that that what the two of us can agree on that also ten thousand other people can agree on. This is the work of a group as a whole. This is the opportunity that you have when you see each other and particularly when it is condensed when you come on a Saturday and Sunday. This is how you rub up against each other. This is why you want to work together. Not just come to a little meeting, That won't help you very much. It will stimulate you of course. But after a meeting you go back again to wherever you came from; it isn't right. Say yes and here I am and I work for one day. If it is not two days, all right. Here I am in a group and I want to participate in the group, not just being a sponge. Here I am and I'm supposed to answer a group with a few others and I am now with all of you in that little nucleus and I stick it out. This should be the determination of a person who feels a little uneasy. And unless that kind of a problem is solved for a person he just is shutting himself out from the best opportunity he could take. You take as much as you can of the different things that you dislike. At least it will give you a chance to come to yourself to see actually if you dislike it, if there is anything in it or if you have to throw it away for the time being because you already know, or it is ~~too~~ too difficult for you. A person must like(?) for himself to wish to live that way, to find out for himself what is possible, where can he move as it were on earth to be close to the pole or the tropics or somewhere, to be in one country or another, to

study and sense, as I said certain parts of one's body in the form of manifestations, particularly when they are habitual. That is how I become acquainted with myself, when by means of sensing I don't need my intellect. I don't defend the function of the sensing against, to the body itself, a certain familiarity with the body so that then that what is body will know ~~what~~ by itself what it is without the use of one's mind. It gives an attribute to the body. The body itself then can stand on its own feet and need not be dependent on the expressions for certain feelings by means of being used by an emotional center and it need not be constantly under the influence of a mind telling the body to become active. A body needs also self knowledge, and I give then a tool in the form of sensing which is pure and simple a statement of the existence of the body itself, and directing energy towards it so that then in that sensing I become acquainted with that what is being sensed. This is for the purposes of understanding habits when they are manifested and where my mind is not any longer interested. There are many different reasons for sensing. Another reason as you know is to be able to separate the physical center from an emotional one, so that then in return, the physical center not being helped you might say for expressions by the emotions and it won't feel too lonesome and not be lost and is given then the opportunity of a development which is belonging to the body totally, all its own as equipment. And at the same time of course forces an emotional body starting to grow out to become one, giving it the necessity of learning its own language, and not to be dependent any longer on the manifestations of the physical body. And there's only one kind of a thing by which the world for oneself is enlarged. And that is why it is necessary to look at this totally as a personality, experiencing now the influences of Work and to keep your eyes open and to place whatever you find in a memory, (reserved/specially) to be looked at whenever you have the courage to become critical about yourself. We will leave it at that. There's more than enough contained in this little bit of talk that I think could last you for many many months. Good night all of you and have a good week.

END TAPE

trans: A. Matsui
 Reubert: "
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